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book "Wah-kee-nah," is the name of a Yakima girl, a daughter of one of the chiefs, who in 1850-'55 lived in the family of General Strong. Her character and idiosyncrasies are told in a very charming manner; but the especial value of this book to the ethnologist lies in the fact that in all the chapters the author has brought together bits of information concerning the dress, home-life, and industries of many tribes. The reader will find occasion frequently throughout the book to take notes of material which is not accessible elsewhere.

O. T. MASON.

NOTES AND NEWS.

L. CAPITAN, in the "*Revue Mensuelle de l'École d'Anthropologie*" of Paris, has a study upon the influence of social conditions upon the *morbidité* of individuals. He makes a general classification of maladies: First, of those consequent upon imperfect nutrition; second, of those caused by infection; third, of those due to traumatism; fourth, of those caused by nervous reaction.

Among the innumerable natural causes which may be noted are the climatic. the extremes of heat, of cold, and of humidity, against which the well-to-do are protected by sufficient clothing and the absence of any necessity for personal exposure, while the miserable subject, debilitated by the many privations consequent upon his social condition, is exposed to the rigors and variations of the temperature and is obliged to suffer the direful consequences. Natural causes are also profoundly influenced and modified by those of the social order; the pure air is rendered noxious by impure gases and volatile poisons, to which, in pursuit of their profession or employment, individuals, and frequently whole communities, are subjected. A sewer workman will breathe during his working hours air that Miyuel has shown contains 8,900 microscopic organisms per cubic meter, while that breathed by those upon the Rue de Rivoli does not contain more than 750, and that at the summit of the Pantheon not more than 28 per cubic meter. These examples could be multiplied indefinitely.

Individual causes are classed as intrinsic and extrinsic, the former being essentially comprehended in auto-intoxication and

auto-infection, the possibility of infection being always present, as our organism carries constantly with it agents capable of infection, microbes, which quickly pass from a passive to an active state.

Extrinsic causes differ absolutely from the intrinsic, and yet it is not unusual to see them associated. Often intrinsic pathogenic influences prepare the way for infection or for extrinsic intoxication. The extrinsic causes of *morbidité* are innumerable. The principal may be grouped as follows: alimentation, hygiene, including the care of the skin; clothing, genital functions, repose, physical work, exercise, intellectual work, etc.

Alimentation constitutes the first chapter of these extrinsic causes and, as is well known, is a powerful factor in producing a series of diverse maladies depending in degree and character upon the character, quality, and quantity of the aliments employed.

Water is a most important and powerful cause of disease, and it is not necessary to demonstrate its rôle in the production of cholera, fevers, etc. It also serves to introduce into the organism various parasites—the *ascaradie lombricoïde*, *oxyures*, the *anchylostome*, etc.

All fermented drinks are poisons. The fatal progression of alcoholism, correlative with the rapid ascension of the curve marking the quantity manufactured and the consumption of alcohol, follows precisely the curve indicating the progress of alcoholic insanity.

From the social point of view, the alcohol consumed by the rich is not the same as that consumed by the poor. It is ordinarily less poisonous, the individual reaction varies, and the visceral alcoholism of the rich is manifested by a symptomatology differing from the alcoholism of the poor.

The far-reaching effects of alcoholism upon the race are terrible, and it often results in the complete disappearance of entire ethnic groups.

Social influences play an important part in causing poisoning by the forced consumption of bad meats.

Milk transports infectious germs, coming from the animal which furnishes it. It is contaminated by the utensils in which it is placed, by the hands that manipulate it, by the air to which it is exposed, and very frequently by flies.

Bread is also subject to contamination in various ways—in the preparation and in the cooking, by the use of poisonous utensils, etc.

In short, *morbidité* may result equally from an excessive or an insufficient régime, a fact which renders this study a social question *par excellence*.

The rich ordinarily eat too much and the poor too little. The great eater furnishes a fertile soil in which infection easily germinates, and inversely an insufficient régime contributes to inanition.

THE ORTHOGRAPHY OF SCIENTIFIC LANGUAGE.—M. de Lacaze-Duthiers, president of the French Academy of Sciences, recently opened a séance of that body with a paper upon a subject perhaps a little unexpected, but interesting to very many—"The present orthography of scientific language."

"It is now more than a century," said he, according to *Le Temps*, "since Linnæus proposed his rules, always correct and sensible, which today are too often forgotten. He found that words or terms of too great length become nauseous. This is his expression: 'Nomina generica sesquipedalia, enunciata difficilia vel nauseosa fugienda sunt,' and Linnæus was right.

"Here is one of these words, and you will excuse me from pronouncing it: Monolasiocallenomonophyllorum.

"What would Linnæus say if he should return in our day and have brought before him to pronounce correctly the modern chemical terms we have here?

"You know that they are seeking to artificially color white flowers. If, then, a part of the audience wishes to have these flowers green, it will be necessary for them to seek a shop for chemical products and demand the acid, diéthylidibenzylamidotriphénylcar binotrisulfureux, for the purpose of making a solution in which to dip these white flowers. Is it at all necessary to say that this word is of the character of those of which Linnæus said, 'Enunciata difficilia, nauseosa, fugienda sunt'? Who, then, will say it would not be well (outside of the natural sciences, for which I do not pretend to speak) to follow the principle of Linnæus in making new names a little shorter?

"In conclusion, I declare it here, and it is here that I wish to

declare it, that I shall be a rebellious recruit in the suppression of the signs characterizing an etymology which cannot be dispensed with. I hold to the retention of phoneticism in the sciences, preserving the orthography and the conventional signs of the etymologies, leaving, then, to live in peace the *ph* and the *y*, the *ch* and the *th*, which render us the greatest service, but leaving also to be eradicated all these peculiarly strange orthographies which have no reason of being and that an inexplicable practice has perpetuated without knowing why.

"In a word, let us preserve a scientific orthography reasonable and useful."

THE TÉRRABA INDIANS.—The Térraba or Tiribi Indians of Costa Rica, Central America, dwell upon the Pacific slope, near the southern border of that country. H. Pittier, who carried on explorations among them in behalf of the territorial government, was brought to believe by their relics that they were a mixture of the various tribes which had been induced to settle in the Diquis valley by the Franciscan missionaries of the eighteenth century. Among them the Terbis or Tervis, who had come from the northern coast, were prominent, and hence the whole assemblage of tribal remnants received the name Terbis or Térrabas. The language of the Térrabas was also adopted by the other portions of the racial conglomerate and, in fact, it is much like the language of the Bribris and other tribes still extant on the Atlantic side of the cordillera.

The Brunka or Bóruka is another cognate people now living three leagues south of the Térrabas. They are of purer origin and are of altogether different appearance. To strangers they communicate words of their vernacular with great reluctance. Dr. William M. Gabb has studied their language extensively and has published a memoir on the whole linguistic group—Guatuso excepted—and Bishop B. A. Thiel has added considerably to our knowledge of it; now H. Pittier is taking up the subject again.

In the preliminaries to his "*Ensayo lexicografico sobre la lengua de Térraba*" he places the dialects of the Talamanca province in one linguistic family, and to this also pertain the dialects of New Granada eastward to the gulf of Darien, as

Guaimi, Dorasque, Changuina, Chaliva, Cuna, and others. The Bribri group of Costa Rica embraces the Cabécar, Chirripó, Estrella, Tucurrique, and Térraba, part of which are called after rivers passing through the territory. The Brunka or Bóruka differs sensibly from these and should be classed as a separate language, though of the same family. The pronunciation of all these Indians is indistinct and far from sonorous. A peculiar feature of their language is the use of classifying terms, forming compound words with substantives or adjectives to express shape and form of the objects spoken of. So in Térraba the word kwó, *seed*, when suffixed in the above manner, points to something round, curvilinear, or globular, as in bokuó, *face*; kuguó, *knee*; feringuó, *testicle*. Other classifiers of this description are -kró, -gró for *long* objects, -sho indicating *stuff* or *material* of which objects are made, -uoh forming *collective* nouns. These statements are from Carlos Gagini, "Grammatic sketch of Térraba," which forms part of the "Ensayo." Many of the sensations and mental processes which we attribute to the heart are attributed by the Costaricans to the *liver*, guo, and hence such words as *to think, remember, forget, desire, sad, joyful* are compounded with the syllable guo. A. S. GATSCHET.

THE USE OF THE BOW AND ARROW IN THE TIMOR GROUP.—Very little is known about the methods of arrow-release in the East Indian archipelago. The little I noticed on this subject during my travels through these regions in 1891, particularly in the Timor group, may be of interest.

The only localities in this group where I saw bow and arrows used are Central Timor (Belo), Adonara, and Flores. The inhabitants of Belo and Adonara practice the same release which I am at a loss to classify with certainty among any of the methods described by Prof. Edward S. Morse. The arrow is grasped between thumb and forefinger of the right hand, while the other three fingers pull the bow-string back. Some Solorese of Adonara, however, left off the little finger after the bow was strung, and the arrow was to be shot. In this latter case it would seem to indicate the secondary release. The forefinger of the bow-hand encloses loosely the arrow so as to hold it against the left

side of the bow, which is held almost vertical. Whether any extra arrows are held in the bow-hand or shaft-hand, I am not sure.

In the island of Flores, the Sika and Lio tribes, largely of Papua blood, practice the primary release. The bow-hand (left) is held as by the Belonese and Solorese, and so is the arrow, to the left of the bow, vertical. A few extra arrows are kept in the bow-hand.

Bows and arrows in Timor, Adonara, and Flores are of a rather inferior type. The arrow-heads are made of iron, bone, and wood; the arrow-butts are not feathered.

In the parts of Polynesia I visited subsequently the bow and arrow are obsolete, and survive only as playthings for children.

DR. H. TEN KATE.

THE AINU OF SAGHALIN.—Mr. B. Douglas Howard relates his experiences among the Ainu of Saghalin in his recent work, "Life with Trans-Siberian Savages (London, 1893). Says a writer in the *Scottish Geographical Magazine* for November, p. 604:

"Having got on very friendly terms with the governors of the Russian penal settlements in the far East, Mr. Howard found himself an honored guest in the most eastern of all, the island of Saghalin. Here, with the very necessary assistance of the governor, he was able to take up his abode in an Ainu village far from the touch of civilization. The people received him as a guest, installed him as Head Wizard in recognition of his professional skill as a surgeon, and finally elected him Honorary Chief. As such he was initiated into the mysteries of the making of poison for the arrow-heads, and with great difficulty saved himself from the infliction of having his ears bored and his person tattooed as marks of his Ainu adoption. . . . On his return to civilization Mr. Howard determined to continue his studies among the Ainu of Yezo, but found great difficulty in getting there. He finally reached Hakodate, shattered and bruised, having escaped with bare life from double shipwreck in two Japanese sailing vessels. This put an end to his active adventures. The book closes with an interesting comparison of the Ainu inhabitants of Saghalin and Yezo, the chief conclusion being their absolute identity in physique and customs and, apparently at least, to a large extent in language. Drunkenness, the besetting vice of the Ainu of Yezo, is unknown in Saghalin."

"DER BUDDHISMUS ALS RELIGIONS-PHILOSOPHISCHES SYSTEM" is an erudite inquiry into the origin and essence of the most remarkable of all the oriental religions, based more on speculation and research than on Zoroastrianism and Confucianism, but merged in mysticism during the later centuries of its history. Prof. Dr. Adolf Bastian has gathered in 63 pages (Berlin, 1893) the more important points of a lecture delivered by him in the ceremonial hall of the Ethnologic Museum in Berlin, of which he is the director, and illustrated the whole with three plates of diagrams. The purpose of the lecture is to prove that the metaphysical systems of India took origin independently of occidental philosophic development and yield the most fruitful points of comparison with occidental systems. By a series of parallels Bastian shows that the more noteworthy ideas of our philosophies, ancient and modern, have had their mainspring in Buddhism; also that the spirit of quietism and mysticism prevailing there is antagonistic to the progressive tendencies of our epoch.

A. S. GATSCHET.

ABORIGINAL USE OF SINEW.—The aborigines of America put sinew to a very great number of uses for which it is peculiarly adapted by its flexibility, lightness, great strength, and durability, and employ it in a variety of forms and sizes. In the making of clothing for men and horses, in the fabrication of weapons, including clubs, bows, arrows, etc., in the building of lodges, and for domestic and many other purposes its use is universal. For bow-strings and rough sewing the sinew of the buffalo is preferred as being coarser in texture, that of the elk being next in favor for these uses. The sinews of the deer, the antelope, the mountain-sheep, and the mountain-lion are also in high favor, that of the mountain-lion being considered the finest and most durable. The sinew is prepared for use by first removing all adhering flesh with the back of a knife. It is then stretched on a board or lodge pole and left to dry for an hour or so preparatory to the separation of the fibers or threads by twisting in the hands. By the same or similar twisting motion and by pulling the fiber can be extended to a reasonable length. Cords or small ropes are made by twisting many fibers together between two forked sticks fastened in the ground and during

the process rubbing with thin skins of the elk and deer to soften them. The largest cord I have seen made in this manner was one-fourth of an inch in diameter. To prepare it for sewing the sinew is wet and at the needle end rolled on the knee with the palm of the hand to a fine, hard point like that of a shoemaker's bristle. As suggested, the sinews are made sufficiently fine for use in fixing the guiding feathers and fastening the iron or flint heads of arrows and in the wrapping of clubs, etc. Formerly the awl used in sewing was of bone taken from the leg of the eagle. This has been displaced by the common sailor's needle. The over-stitch is that most commonly employed in aboriginal sewing.

ISHAM G. ALLEN.

CENTRAL AMERICAN VOCABULARIES.—Toward the end of the eighteenth century the King of Spain, Charles III, gave orders to the colonial authorities to collect Indian vocabularies. Twenty-one of these are preserved in a manuscript of the royal archives at Seville, Spain, and when the ambassador Manuel M. Peralta had notified the Geographical Society of Madrid in 1882 that they were then accessible, the government of Costa Rica took occasion to publish a part of the manuscript for the ninth congress of Americanists, to be held in 1892 at San Maria de la Rabida, province of Huelva, in an edition of 200 to 300 copies. The Maya dialects contained in the collection, which is in lexicon octavo, are as follows: Poconchi, Cakchi, Quiché (two vocabularies), Cakchiquel (two vocabularies), Tzutuhil, Pocomán, Pupuluca, Chol, Zotzil, Tzental, Chanabal, Zoque, Mam. Subinha (pages 75–80) agrees with Maya dialects in a few words only. Belonging to other stocks are the Chapaneco (Mexico), Cabecara, Viceyta, Terraba (Costa Rica), and Lean y Mulía, which forms a dialect of the Xicaque of Honduras, and is especially valuable, as so little of that family has been published. The book holds 110 pages of solid text, and its main title is as follows: "*Lenguas indigenas de Centro-America en el siglo XVIII segun copia del archivo de Indias (en Sevilla), hecha por el Licenciado don Leon Fernandez y publicada por R. F. Guardia y Juan F. Ferraz.*" San José de Costa Rica. Tipografia nacional, 1892.

A. S. GATSCHET.

THE CAHITA OR CA-ITA LANGUAGE is spoken in various dialects on the Yaqui river, Mexico, in the states of Sonora and Sinaloa, and belongs to a group of languages spoken in northwestern Mexico, on the Pacific slope, which are affiliated to Nahuatl, and comprises Cora or Nayarit, Tepegua, Opata, and Tarahumara, as well as Pima bajo and Pima alto. All these languages were studied at an early date by Spanish missionaries, and the grammar and vocabulary by the Jesuit Father Juan B. de Velasco is composed in an especially thorough manner. Velasco lived twenty years in Sinaloa and died in 1613. His *Arte de la Lengua Cahita* has just been republished by Eustaquio Buelna at Mexico, at the government printing office, 1891 (inside title, 1890—date of Buelna's introduction, December, 1891), and covers 63 + 264 octavo pages. Buelna has by his editing and additional remarks made the language much more intelligible to us. Cahita has rather abundant ways of deriving words from roots and stems; neither the verb nor the noun is very rich in inflectional form. The vocabulary shows at once the great affinity with Nahuatl (or Aztec). The only texts added to the volume are a catechism, with translation. About 3,600 vocables are mentioned.

A. S. GATSCHET.

SKULL AND CHEST FLATTENING.—The custom of flattening the skull of infants prevails not only on the Pacific coast of North and South America, but extensively in Indonesia, as shown in a recent article in *Internationales Archiv für Ethnographie*, Leyden, 1893, pp. 190-192, "Ueber das Abplatten des Schädels und der Brust in Buool, Nordküste von Selebes," von Baron van Hoëvell. The little girl who was the subject of the process was but a few weeks old when observed by Mr. Bauermann, who bought the cradle with the flattening apparatus. A flat piece of wood is fastened to the upper head-board by strings and on a roll made of a piece of the sago leaf (*gaba-gaba*), which goes across the cradle below the infant's neck. The chest is also compressed for the purpose of flattening. A square wooden plate sewed in sago-fiber cloth lies upon the chest and is fastened on both sides to the cradle, which is a trough made of split bamboo. The child's arms are tied down and the spaces between the child and the sides of the cradle are filled with long narrow pillows. This

treatment begins a week after birth and is continued for at least six months. Neither health nor life are often endangered by this practice, which is common to the neighboring villages of Buool. A supplement to the article gives historical references to the same custom as found in various parts of the globe. Compression of the waist and body for the sake of beauty are frequent, but flattening of the chest in the above manner is perhaps unique.

A. S. GATSCHET.

THE AMERICAN FOLK-LORE SOCIETY is about to undertake an extensive scheme of publication, under the name of "Memoirs of the American Folk-Lore Society." The first volume of this series, to be published in March, will be "Folk-Tales of Angola," by Heli Chatelain, late United States commercial agent in Loanda, West Africa. The work, which, together with an explanatory introduction, will give in original text and literal translation the oral literature of the West African coast, will be the first published representation of the ideas, emotions, and moral sentiments of races from which has been derived a great part of the negro population of the Southern States, and will therefore have an important bearing on American history. Among other works intended to continue the series are collections of the French Creole tales of Louisiana, and of the current superstitions still found in great mass among the English-speaking population.

W. W. NEWELL.

HAWAIIAN FEAST.—As a reminiscence of olden times, the custom of the Hawaiian feast called *luau* is still kept up by the natives. These banquets, to which even foreigners are admitted, are given on every festive occasion. In some shady spot mats are spread, on which the company seat themselves, and aromatic leaves laid down between them serve for table-cloths. The *poi* is contained in wooden vessels, various preparations of meat are rolled in leaves, and, as great delicacies, crabs and other raw fish are produced. A sea grass called *limu* is considered a choice dish. For drink water is used, or, by the less temperate, *awa*, that intoxicating beverage of the Polynesians, which is prepared by fermentation from the root of the *awa* plant and has a strong narcotic effect.—*Marcuse in Scottish Geog. Mag., 1894, pp. 12, 13.*

THE BRINTON LECTURES.—Dr. Daniel G. Brinton delivered a course of six lectures on general archeology before the Academy of Natural Sciences of Philadelphia between January 29th and March 5th. The titles of the individual lectures were: The aims and methods of archeology, Africa in the semi-historic and prehistoric periods, Asia in the semi-historic and prehistoric periods, Europe in the semi-historic and prehistoric periods, and the Island World in the semi-historic and prehistoric periods.

“CAMPHOR LANGUAGE” IN MALAY.—The camphor tree (*Dryobalanops camphora*) grows abundantly in certain parts of the peninsula, but only occasionally contains camphor crystals. Now, the camphor in question is not at all similar to that obtained from the camphor laurel; it is known in commerce as Borneo camphor, or Borneol, and is in great demand by the Chinese, who use it in embalming their dead, as an incense, and in medicine. Being rare, it always commands a high price. As it by no means follows that each camphor tree contains this valuable product—in fact, it being rather the exception than the rule—recourse must be had to the species of witchcraft known as “Patang Kapor.” Therefore, to insure good luck, the hunters while on their expedition must speak the camphor language and observe certain practices in order to propitiate the spirit of the camphor tree, which is known by the Jackun name of *Bisan* (lit., a woman). Her resting-place is near the trees, and at night when a peculiar noise, much resembling that of a variety of cicada, is heard in the forests, the *Bisan* is abroad, and camphor will surely be found in the neighborhood. The language of the camphor spirit consists of a mixture of Jakun and Malay words, with a large proportion of words of Malay origin, but curiously altered or reversed.—*Lake in The Geographical Journal*, London, April, 1894, p. 286.
